



The rights of Venezuelan Indigenous women in Brazil

Os direitos das mulheres Indígenas Venezuelanas no Brasil

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ABSTRACT

The influx of indigenous refugees/migrants in Brazil represents a range of challenges in the context of social protection. Indigenous women face various forms of historical discrimination and the situation is aggravated by the migrant and refugee population. This fact results in the exposure of this population to human rights violations in all daily contexts, impacting civil, political, economic, social, and cultural rights, access to justice, as well as the right to a life free from violence. The general objective of the study is to identify the rights of Venezuelan indigenous women in Brazil. A qualitative descriptive methodology was used, through a bibliographic review through the reading of literary works, articles, theses and monographs that cover the object of study, as well as IOM Reports in Brazil. It is concluded that there is still much to be done, but in the field of social assistance, in the locality analyzed, the rights of Venezuelan indigenous women are being observed and the actions implemented are being improved.

Keywords: Warao, Indigenous, Migrants, Rights, Social assistance.

INTRODUCTION

Venezuelan indigenous men, women and children currently living in Brazil have been forced to make a long journey in search of protection and a dignified life. It should be noted that indigenous peoples have customs, languages, traditions and beliefs, in addition to maintaining a close relationship with the environment. It is essential that this population lives supported by laws, preserve principles, and ensure the maintenance of their autonomy (CUNHA, 2012, p. 11).

The Warao tribe stands out, an indigenous group native to Venezuela, constituted in the region of the Orinoco River delta, whose culture is the habit of moving to collect food, in search of family sustenance, returning to their village. It is the second largest ethnic group in Venezuela, with approximately 50,000 people, according to the UN Refugee Agency. As Cirino (2020, p. 136) points out, Warao means "people of the water", it is a people composed of

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matrilineal families, and the groups are led by men, but it is women who contribute to decisions and have a central role in the daily life of the group. These peoples underwent cultural changes from 1960 onwards, due to interventions in their territory, they began to establish migratory cycles, among these interventions, the actions of religious missions, from 1920 onwards.

The Bolivarian Republic of Venezuela is currently experiencing an unprecedented socioeconomic, political, humanitarian, and migratory crisis. Beginning with the government of Hugo Chávez and the authoritarianism of President Nicolás Maduro, it contributed to the worsening of the crisis. A large part of the population suffers from a lack of food, which leads even indigenous people to take refuge in neighboring countries. It is estimated that, as of August 2020, there were a total of 264,157 refugees and migrants of Venezuelan nationality in Brazil. Of this number, the Warao people represent 65% (GARCÍA-CASTRO, 2018, p. 48).

Indigenous women face various forms of historical discrimination and the situation is aggravated by the migrant and refugee population. This results in the exposure of human rights violations in the context of daily life, impacting civil, political, economic, social, and cultural rights, the right to access justice, as well as the right to a life free from violence (IACHR, 2022).

The objective of this study is to identify the rights of Venezuelan indigenous women in Brazil. The specific objectives are: to analyze indigenous migrations; address indigenous rights at the national level; address the rights of Venezuelan indigenous people, especially women.

Methodologically, this is a qualitative descriptive research, through a bibliographic review through the reading of several literary works, articles, theses and monographs, which cover the object of study, as well as reports published by the World Organization for Migration (IOM) in Brazil.

Indigenous women have few opportunities to access the labor market, face geographical, economic and cultural difficulties, such as language, specific to access health and education services, in addition to restricted access to social programs and services, social marginalization, among others. There is a need to know the rights of these women who are vulnerable in different ways, in a different culture and without knowledge about their rights, a factor that justifies the elaboration of this analysis.

INDIGENOUS MIGRATIONS

The first records of Venezuelan indigenous peoples in Brazil occurred in 2015, in Roraima, when they were deported on the grounds of being undocumented. In 2016, almost 500



indigenous people were found homeless, which led society and local authorities to act to prevent their collective deportation. (CIRINO, 2020, p. 137).

The Warao are indigenous peoples linked to fishing and gathering activities, inhabiting the wetlands located in the delta of the Orinoco River, a region that mainly covers the Venezuelan states of Delta Amacuro, Monagas and Sucre. They have a typical social and family organization with matriarchal roots. The main point of the tradition of this people refers to the culture of the "moriche", a palm tree typical of floodplains. This aspect constitutes the historical basis, the geographical disposition and the oral tradition of this people, especially those converted to Christianity. The handicrafts are developed with by-products extracted from the moriche palm tree. (CIRINO, 2020, p. 136).

Changes in geographical space, social organization, and means of subsistence would have increased in this population the instinct for free movement, typical of gathering peoples. Other factors for the exodus from their ancestral lands are also included, such as the deterioration of the natural conditions of the territories for subsistence, the invasion by farmers and cattle breeders, the opportunities provided by work in the cities, food and medical resources. These factors began to exert pressure on the Warao to assimilate the ideologies of the surrounding society and religious congregations. (SOUZA, 2018, p. 76).

The exodus of this population significantly altered its characteristic, resulting in a sequential process of resizing and resignification, in the search to maintain its roots. The process of displacement began in the late 1960s, after the construction of a dam on the Caño Manamo (distributor channel of the Orinoco River), when considerable changes in the ecosystem of the Orinoco Delta led to the displacement of Warao communities from the Mariusa National Park to cities such as Tucupita (Amacuro Delta State) and Barrancas del Orinoco, in the state of Monagas. (CUNHA, 2012, p. 18).

During the 1990s, the exodus began to be recorded, indicating a displacement to Caracas and other Venezuelan cities further away from the original territory inhabited by the indigenous people. This migration began a "cycle of interethnic relations", characterized by the encounter of the Warao with non-indigenous populations in urban centers. (CIRINO, 2020, p. 144).

The first phase took place with the contact of this population with the peoples of the urban centers of Delta Amacuro. From there, the Warao established strategies for cultural survival, undergoing adaptations in their customs. By the time they arrived in Caracas, the Venezuelan capital, in 1990, these strategies no longer had the same effect, which led the Warao without education, professional training and/or understanding of Spanish to a state of begging.



Over the years, this aspect of resignification of their "collecting" activities has become a striking trait of the Warao in urban centers. (CUNHA, 2012, p. 20).

The economic, political, social and humanitarian crisis in Venezuela, the migration of the Warao went through a new stage at the end of 2014, with the crossing to Brazil. Data from the Federal Public Prosecutor's Office, according to Ramos; Botelho and Tarragó (2017, p. 9), the first Warao immigrants arrived in Roraima in 2016, stood out with adult and elderly women, accompanied by small children. However, it is not known why the Warao migrated beyond Venezuela's borders.

In a new territory, the "cycle of interethnic relations" encountered new challenges of adaptation and affirmation of their culture, since the surrounding society is different, Brazilian indigenous communities tend not to recognize them as "relatives". In geographical and cultural terms, they also face legal and bureaucratic challenges in authorizing the extraction of palm trees, a central element of the Deltana culture. (CUNHA, 2012, p. 12).

During the migration, the Waraos were indifferent to Brazilian immigration control, remaining undocumented, so that there were episodes of deportation in 2014 and 2016 (RAMOS; BANKS; TARRAGÓ, 2017, p. 9). It was observed that most of them returned clandestinely, returning to begging.

In 2016, there was an unsuccessful deportation attempt due to an injunction. From this incident, the migration authorities accepted the scenario, failing to adopt strict control procedures, creating the first shelters for Venezuelans, whether they were indigenous or not. However, it did not take long to identify sociocultural tension between the two groups. (SOUZA, 2018, p. 84).

INDIGENOUS RIGHTS IN THE NATIONAL CONTEXT

Indigenous rights can be defined as those conferred exclusively on indigenous peoples. Excluded from this definition are the rights that indigenous people have as humans, such as the Waraos, as migrants. There are two sources regarding the rights of indigenous peoples in Brazil, the Convention of 169 of the International Labor Organization (ILO) – On Indigenous and Tribal Peoples (incorporated by Decree 5.051/2004) and the Federal Constitution of 1988, the most important source, being at the top of the directive norms, more sensitive to the integrity of indigenous values. The Warao people are refugees in Brazil, and their rights as indigenous and/or as Indigenous Peoples, as described by the Federal Constitution of 1988, have not yet been recognized. (SOUZA; BARBOSA, 2011, p. 2).



Among the most important norms of indigenous peoples are: the rights to the protection of identity and cultural integrity, listed in article 231, *caput* and article 215, § 1, of the Constitution, including the legal right to differentiated indigenous health services (article 19-F of Law 8.080/90); the right to special elementary education, in the mother tongue and with its own learning processes (art. 210, § 2 of the Constitution); the right to special technical assistance or defense, in court and/or administratively (article 129, item V, and article 232, of the Constitution); the right to prior consultation, in the specific case of exploitation, exploitation or prospecting of natural resources both on their lands (§ 3 of article 231 of the Constitution and article 15, paragraph 2, of Convention 169) and in general situations of government measures that may affect them (article 6, 1, "a", and 2, and others, of ILO Convention 169), the right to land and its resources (art. 231, *caput*, second part, of the Constitution, and Articles 13 to 19 of ILO Convention 169). (CUNHA, 2012, p. 12).

For Cunha (2012, p. 13), the IOM asserts that indigenous migrants have universal rights, as migrants and rights as indigenous people. The former derive from human rights recognized by national and foreign legislation. They are guaranteed to all migrants in Brazil, by national and international law, and indigenous rights are those guaranteed to all indigenous people in Brazil, by domestic or international law.

Law No. 6001 of December 19, 1973, known as the Indian Statute, regulates the legal status of indigenous peoples. However, this norm is irrelevant in the face of Convention 169 and the Constitution, since these norms surpass the integrationist norm (BRASIL, 1973). The United Nations Declaration on the Rights of Indigenous Peoples is a resolution adopted by the UN General Assembly in 2007 and establishes rights for indigenous peoples, such as the right to self-determination, land, culture, and language. However, the declaration is considered "non-binding," meaning that it does not have the force of law and is not binding on UN member states. (DIAS, 2019, p.55).

According to data from the United Nations (UN) Refugee Agency, there are currently 4,000 indigenous people of the Warao ethnic group in Brazil. Of these, almost 50% are children and adolescents, and 12% of the total is distributed in 24 states. (UNHCR, 2022). The indigenous right to protection of identity and cultural integrity, as a result of the principle related to non-discrimination, would be the right of a certain ethnic group or indigenous community to maintain its social organization, its values and social practices, customs, beliefs, traditions, as well as respect and recognition of other identity components. The right to cultural protection can be considered as the most important of indigenous rights.



These rights are combined in the Brazilian Constitution, since the protection of the cultural heritage of indigenous peoples depends on the State's recognition of the territorial and geographical spaces destined for them, so that they can transmit their values and practices to future generations, in addition to being protected from the threat of disintegration. (BICALHO, 2010, p. 59).

According to Ramos (2011, p. 70), the right of indigenous people to have and maintain a cultural identity was recognized by the Federal Constitution of 1988. From this recognition, indigenous lands were considered essential for the perpetuation of the indigenous people and their culture, according to their uses, customs and traditions (§ 1 of article 231), overcoming the vision present in article 1 of the Indian Statute of 1973, in which the "foresters" should be progressively integrated into the "national communion", that is, where they should fit into the uses and customs of society

In addition, as part of the right to cultural protection, indigenous people have the right to receive health care in a manner compatible with their beliefs and traditions. In Brazil, according to Law 8.080/90, indigenous health services are included as a subsystem of the Unified Health System, known as the Indigenous Health Care Subsystem (SasiSUS), provided for in chapter V of the standard. (art. 19-F of Law 8.080/90) (ARAÚJO, 2019, p. 75).

The right to special primary education, in the mother tongue and with differentiated learning processes, aims to keep alive and intact the intangible heritage of indigenous peoples, with the promotion by the State of a differentiated, specific, intercultural and bilingual school education. This education is also directly related to respect for cultural identity, and is specifically addressed in the Constitution in a section on indigenous education. (§ 2 of art. 210) (SOUZA; BARBOSA, 2011, p. 4).

The Law of Guidelines and Bases of National Education (Law 9.394/96) reiterates the guarantee to indigenous communities for the use of their mother tongues and their own learning processes, in elementary school (art. 32, § 3) and in high school (art. 35-A, § 3). In addition, the federal education system, listening to indigenous communities, will develop teaching and research programs aimed at offering "bilingual and intercultural" school education, aiming to ensure that indigenous people have access to the technical and scientific knowledge of non-indigenous peoples, as a way of recovering their historical memory, reaffirming their ethnic-linguistic identity. (art. 78, I and II) (CUNHA, 2012, p. 14).

The right to special technical assistance, in court and/or administratively, allows indigenous peoples, due to difficulties in accessing justice and public administration, to be



represented by competent bodies to defend them collectively before the Judiciary or in administrative instances, in accordance with article 232 of the Constitution. This standard corroborates Article 12 of ILO Convention 169, which provides for protection against the violation of their rights through legal proceedings, either personally or by their representative bodies. (RAMOS, 2011, p. 66).

The right to prior consultation is defined as the guarantee of free expression of the self-determination of indigenous peoples, through the early questioning of an indigenous community about its will in relation to an action that may affect it in some way. It represents a guarantee with varying amplitude, and may characterize the right of indigenous communities to be heard in relation to programs and related actions that involve them, as well as the resources of their lands, under the terms of ILO Convention 169. The right to prior consultation provided for in the Convention must be carried out in good faith and in a manner appropriate to the circumstances of each case, in order to make the hearing of indigenous people legitimate. (PERUZZO, 2017, p. 2733).

The original right to land and its natural resources is one of the most recognized indigenous rights, both in national legislation and in international treaties; It can be considered as a set of rights that indigenous peoples have over a given territory, a natural heritage directly linked to experiences, cultures and ancestry. This is an original right, if it is considered that the land, for the indigenous peoples, dates back to remote times, so that it is up to the State to recognize it as a natural right. (SOUZA; BARBOSA, 2011, p. 4).

In view of this approach, there are some points, among them the legal sources that underlie indigenous rights, which provide a solid basis for discussion, as well as specific rights such as the protection of cultural identity, special education and prior consultation, factors that enrich the understanding of the diversity and complexity of indigenous rights.

Carrying out a critical analysis, it is emphasized that although there is mention of the UN Declaration on the Rights of Indigenous Peoples, it should be further explored how this declaration relates to the situation of the Warao in Brazil, considering its "non-binding" character, which means that it does not have the force of law and does not impose direct legal obligations on UN member states.

In the context of the Warao in Brazil, this "non-binding" nature of the declaration can influence the way in which its principles are applied or recognized at the national level. While the Declaration expresses fundamental principles, such as the right to self-determination, land



and culture, the lack of direct legal binding can impact the effective implementation of these principles in national legal systems.

In the case of the Waraos, who face challenges as indigenous refugees in Brazil, the non-binding nature of the Declaration may mean that States are not legally obliged to strictly follow it. However, the Declaration can serve as an ethical and moral reference, influencing public opinion, non-governmental organizations, and even the government itself to consider these principles when addressing issues related to indigenous rights.

RIGHTS OF VENEZUELAN INDIGENOUS WOMEN IN BRAZIL

The Warao population in Brazil can request the recognition of their status as refugees, based on Law No. 9,474/1997 (Refugee Law), or apply for temporary residence valid for two years, as determined by Interministerial Ordinance No. 9/2018. Even with the legislation aimed at the legal stay of Venezuelans in the country, it is emphasized that refuge is not a simple migratory alternative, but a right to international protection, supported by the principle of *non-refoulement*. (SILVEIRA, 2019, p. 25)

The application for refugee status is free of charge and is not affected by the lack of documents issued by the country of origin, considering that the situation of absconding may lead to the individual not being in possession of them. The application for residency, on the other hand, requires the presentation of a series of personal documents, such as an identity card or passport, and the payment of some fees is also required, which can be waived upon declaration of lack of sufficiency. In both cases, the procedure is carried out with the Federal Police (PF), online through the National Committee for Refugees System (SISCONARE), when the applicant for refugee status is requested, or through the National Migration Registration System (SISMIGRA), when requesting temporary residence. (RENSI; CAMARA, 2021, p. 238).

Those applying for refugee status receive the Provisional Refugee Protocol, while those applying for a residence permit receive the Residence Permit Application. (CIRINO, 2020, p. 133).

Subsequently, after the respective processes are completed, the documents will be replaced by the National Migration Registration Card. Electronic procedures for documentation have brought new challenges to obtaining documents for indigenous peoples, such as digital and technological non-inclusion, illiteracy and language barrier; thus, the Warao are unable to carry out these procedures without help. In this context, obtaining documents by indigenous peoples in Brazil requires the action of public institutions or civil society organizations that can assist and



guide them throughout the process, since they are unable to access these services autonomously. (GARCÍA-CASTRO, 2018, p. 37).

After obtaining legal status, there are other challenges, such as the Individual Taxpayer Registry (CPF), the Work and Social Security Card (CTPS) and the birth certificate for children born in Brazilian territory. This civil documentation is a human right and must be guaranteed by the State, considering its indispensability for access to social rights such as education, health and social assistance. However, even if access to these documents is legally guaranteed, it is found that there is still the language barrier and the lack of knowledge of the procedures necessary to obtain them. (CUNHA, 2018, p. 41).

There are many challenges faced by the Warao people to have access to documentation, this makes them more vulnerable, as they are unable to access social rights, they often seek help from third parties for these procedures, paying for the services. To avoid this type of situation, public institutions must act to ensure the protection and dignity of these indigenous people. (ARAÚJO JR, 2018, p. 178).

Regarding the customs of these women of the Warao ethnic group, most of them give birth at home, so that the children do not have the Certificate of Live Birth (DNV) issued by the health institution and required by the civil registry offices of natural persons for the issuance of the birth certificate. The Administrative Registry of Indigenous Birth (RANI), provided by the National Indian Foundation (FUNAI), according to the Indian Statute can replace the DNV, however, article 13, sole paragraph of Law No. 6,001/1973, determines that "the administrative registry constitutes a document capable of proceeding with civil registration as a subsidiary means of proof" (BRASIL, 1973), however, the Warao people, In most cases, they do not have such a document either.

When this occurs, the parents must go to the registry office, accompanied by two witnesses over 18 years of age who can confirm the pregnancy and delivery and present the identification document of whoever will register the child. In case of difficulties in carrying out the civil registry, the Federal Public Defender's Office (DPU) can be contacted to guarantee the right to documentation. According to Joint Resolution No. 03/2012 issued by the CNJ and the National Council of the Public Prosecutor's Office (CNPB), which provides for the registration of indigenous births in the Civil Registry of Natural Persons, the indigenous name and the village of origin may be included in the registration. The lack of documentation can result in statelessness, so the government must act so that indigenous children born in Brazil are not left unregistered. (GARCÍA-CASTRO, 2018, p. 41).



Refugees and migrants do not receive a Brazilian identity card, but rather a National Migration Registration Card (CRNM), as well as CTPS, CPF and a passport. While the process of applying for refugee status is being processed, the applicant is entitled to the Provisional Protocol, the CTPS and the CPF. (CIRINO, 2020, p. 9).

Venezuelan migrant women of the Warao ethnic group are motivated to gain their autonomy by offering training courses, entering the labor market, and providing guidance on the inclusion and permanence of their children in schools. They provide guidance on the processes of education in Brazil, the labor market, financial planning, autonomy, the rights of the elderly, children and adolescents, and women's rights. The greatest difficulty is still cultural, since, upon entering Brazilian territory, all immigrants are subject to Brazilian laws. However, in the Warao culture, it has been observed that women suffer domestic violence, which is one of the most difficult issues to be addressed. It is noteworthy that there are reports that Warao women face high rates of domestic violence in their communities, both in Venezuela and in Brazil.

Another point to ensure women's rights is related to health, because, because they are indigenous, even though they have access to the Health System (SUS), in some cases they do not accept the treatment they need to undergo. (UNFPA, 2022; INDIGENOUS MISSIONARY COUNCIL, 2021)

REPORTS OF THE INTERNATIONAL ORGANIZATION FOR MIGRATION (IOM)

The Platform "MigraCidades – Improving Local Migration Governance in Brazil" emerged from a partnership between the International Organization for Migration (IOM) and the Federal University of Rio Grande do Sul (UFRGS), in addition to the support of the National School of Public Administration (ENAP). The platform aims to inform and strengthen the capacity of local governance of migration, based on the analysis of 10 dimensions of migration governance divided into dimensions of governance and access to rights, which evaluates access to health, education, the labor market, among other aspects of the integration and well-being of international migrants. (UNFPA, 2022).

IOM defines an immigrant as an individual who moves from his or her usual place of residence, inside or outside a country, temporarily or permanently. IOM data on the migration process from Venezuela to Brazil between 2017 and 2022 indicate that 836,613 people migrated to Roraima and Amazonas. Of these, 97,155 have applied for recognition of refugee status and are in the process of being processed, another 53,284 have already been recognized as such. The



refugee population is made up of 51% men and 49% women, mainly between the ages of 30 and 59. (IOM, 2022).

Among the aid offered is Auxílio Brasil – a social program aimed at reducing situations of poverty or extreme poverty, as well as supporting the development of children and adolescents (IOM BRASIL, 2022). Of particular note is the "Refugee and Migrant Response Plan 2022" (RMRP/R4V), which had the support of IOM to undertake actions aimed at education, food distribution, health, and shelter for refugees.

The activities developed in an educational and social protection context provided by IOM (2022), 5,343 children and adolescents were assisted through school transfers. This suggests a commitment to education and supporting the educational needs of children in specific contexts. The distribution of 6,897 meals and food baskets, in addition, 18,650 people received support for the purchase of food and other items. A total of 6,522 medical consultations were carried out and 5,541 people were vaccinated with the support of the International Organization for Migration (IOM), indicating a commitment to public health and disease prevention.

Regarding relocation, 18,868 received support in entrepreneurship, training and employment opportunities to facilitate socioeconomic integration. More than 100,000 people had access to the documentation, highlighting the importance of legal recognition and identity for individuals in specific situations. A total of 26 cases of human trafficking and labour exploitation were identified, indicating specific attention to critical human rights and security issues. (IOM, 2022).

And the Migracidades certification process involves five stages: registration, diagnosis, prioritization, certification and monitoring.

The Internalization of Operation Welcome is characterized as the relocation of Venezuelan indigenous people from Roraima to other states of the country. This strategy aims to reduce the volume of requests for public services in the state of Roraima, caused by the increase in migratory flow resulting from the humanitarian crisis in Venezuela, and to promote the socioeconomic inclusion of these migrants in the national territory (BRASIL, 2021). The strategy is based on the displacement of migrants and refugees who voluntarily signal their desire to settle in other Brazilian states. (IOM, 2022).

In the municipality of Araguaína/TO, between January 2000 and March 2022, 271 migrants obtained the National Migration Registry. The main actions carried out refer to transparency and access to information for immigrants; access and integration to education and access to the labour market. A booklet called "*Directrices para los Venezolanos indígenas*"



(Directives for indigenous venezolanos) was created, with information on documentation and access to public services, in Spanish with distribution at strategic points in the municipality and also via instant messaging application to all indigenous migrants of the Warao ethnic group residing in the municipality (UNFPA, 2022).

As for access and integration to education, two Venezuelans were hired to work as monitors in schools, assisting migrants and teachers in the integration process. The monitors accompany and develop daily activities with the students in Portuguese, Spanish and Warao. Considering the labor market, 16 representatives of Venezuelan migrant families were hired to work in the municipal public service. The hired migrants are assigned to the Secretariat of Social Assistance, Labor and Housing, Secretariat of Education and Secretariat of Infrastructure, acting as school monitors, administrative assistants and general service assistants. (UNFPA, 2022).

In Belém/PA, from January 2000 to March 2022, 5,962 migrants obtained the National Migration Registry. Among the governance practices for migrants in the locality, the training of public servants on the rights of migrants is highlighted, presenting religious aspects of indigenous peoples, highlighting the Warao worldview, with the objective of training public servants who work in direct care in social assistance. According to the local government, about 170 indigenous migrant Warao refugees are housed in the Tapanã Reception Space facility. (IOM, 2022).

Regarding access to education, there are actions by the Coordination of Education of Indigenous, Immigrants and Refugees (CEIIR), in the alignment of its administrative and pedagogical activities, as well as the enrollment of 176 Warao students in the school system.

In Caxias do Sul/RS, access, reception and provision of protection services in the following areas stands out as one of the main dimensions with good practices: gender, LGBTIQ+ and racial equality. The government offers a kit with information available in Spanish, among other languages, about the Viva Rachel Support House, which shelters women who are victims of violence. In the state of São Paulo, in São José do Rio Preto, the Municipal Protocol for Assistance to Women in Situations of Domestic and Family Violence was updated, expanding its guidelines for migrants.

A recent initiative of the UN Refugee Agency (UNHCR) and UN Women, through the United Nations Population Fund (UNFPA), was the joint creation of the MOVESE program - Economic Empowerment of Refugee and Migrant Women, which aims to ensure that policies and strategies of governments, companies and public and private institutions strengthen the



economic rights and development opportunities of Venezuelan refugees and migrants (UNFPA, 2022).

Among the 54 cities analyzed by the MigraCidades report, the dimensions that stand out the most are related to Institutional Structure³ (52%), Training of Public Servants (51%) and Transparency and Access to Information for Migrants (49%). On the other hand, the dimension of access, reception and protection services only appears in 3% of the reports within the good practices.

The partnership between IOM, UFRGS and ENAP shows a comprehensive approach to strengthen local governance of migration, focusing on 10 dimensions, highlighting health care, education and the labor market. It is suggested to expand services in order to facilitate access and participation of migrant communities, ensuring that everyone can benefit from the information and resources available.

In addition, the detailed data on the migratory flow from Venezuela to Brazil, this regular updating of these data can support the constitution of public policies and specific strategies to support indigenous immigrants.

The inclusion of migrants in the Auxílio Brasil program is an important measure, but it requires continuous monitoring and adjustments to meet the specific needs of migrants, ensuring the sustainability of this support

The Migracidades certification and the internalization strategy are steps that guarantee the effective participation of migrant communities and the evaluation of these processes. It is noted that these actions in municipalities such as Araguaína/TO, Belém/PA, and Caxias do Sul/RS demonstrate significant efforts in education, the labor market, and social integration, so that these policies should be replicated in other municipalities and states.

Regarding the MOVESE program, it highlights a commitment to the economic empowerment of migrant women. This initiative and others like it, as well as domestic violence and women's rights, should be expanded in training and awareness-raising on culturally sensitive issues, working in unison with community leaders to overcome these challenges.

In relation to the institutional structure of governance and local strategy, the elaboration of the flow of comprehensive care for the migrant population, with a focus on autonomy, represents a significant advance. The standardization of the reception flow for migrants in

³ This dimension aims to verify whether the government has a specific approach at the local, sectoral or local benchmarks level to design, monitor and implement public policies and services related to migration.



situations of social vulnerability is also commendable, as it avoids traditional shelter models, seeking to promote independence.

As for the training of public servants and raising awareness about the rights of migrants, the initiative reflects on the importance of humanized care. Conducting face-to-face and online courses addressing crucial topics, such as migrant rights and combating xenophobia, is a strategy to improve interaction between civil servants and migrants. However, it is essential that these trainings are frequent and reach as many employees as possible to ensure an effective cultural change.

CONCLUSIONS

The aspects involving the migration of indigenous peoples encompass many peculiarities to be taken into account in social assistance policy. Cultural and linguistic differences stand out in the process of living of these individuals in any scenario.

The Warao woman, according to her culture, figures as a housewife and artisan with the purpose of contributing to the maintenance of community life, considering family needs. With the migratory process, it is observed that these women began to play other roles within their communities, without relegating their culture to the background, seeking to adapt to the new society with different customs. Acknowledging this challenge is the first step in implementing culturally sensitive strategies by working in partnership with community leaders.

One aspect that is rarely addressed refers to the linguistic difficulties faced. Throughout the literature search, it was possible to verify that migration was mainly driven by the economic crisis in Venezuela.

In many cases, the indigenous population was on the street, however, with the contribution of the means of assistance, this context has changed. It was found that the Refugee Law provides the possibility of constituting documentation for access to public services in the country.

The municipality of Araguaína, in Tocantins, has been the scene of municipal social assistance policy initiatives aimed at the migrant population in 2021. In this context, a critical analysis emerges that identifies advances, while at the same time pointing out specific areas that need improvement.

It was fundamental to create the booklet "Directrices para los Venezolanos indígenas" in Spanish, which in addition to providing clear information to the migrant community,



demonstrating the concern with accessible communication and transparency and access to information as fundamental pillars.

Another point lies in the area of education, with the hiring of Venezuelans as monitors in schools, which facilitates the inclusion of migrants in the local educational system, respecting linguistic diversity.

In the dimension of social and cultural participation of migrants, the proposal to hold a cultural fair and seek partnerships in public notices, an effort to integrate migrants into the cultural life of the city. This approach not only celebrates cultural diversity but also contributes to combating xenophobia by showcasing the richness that migration brings to the community. However, it is essential that these actions are not isolated and that there is effective planning to ensure their continuity and expansion.

There are still few studies that point to data on gender disparity and discrimination in the context of indigenous and refugee populations. These aspects are relevant to consider not only the sociological bases, but also to constitute a social assistance policy closer to the indigenous population.

It is concluded that significant challenges persist in guaranteeing social rights for women and the population in question, especially with regard to the observance of indigenous and migratory rights. This search for the protection and well-being of these individuals, to strengthen cultural identities and their roots, demands more robust and comprehensive actions.

In the Brazilian context, the official recognition of the Warao people as indigenous and/or original peoples is imperative, as in the Federal Constitution of 1988. Such recognition would not only establish a legal basis for safeguarding their culture, but would also strengthen social relations, both within the Warao community and with society at large. In short, the construction of an effective policy requires, initially, the legal legitimacy and respect of the indigenous identity of the Warao people, thus paving the way for the implementation of more inclusive public policies adapted to the cultural diversity of these populations.



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